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THE  
TRIUMPH OF CHRISTIANITY.  
AN ORATION

*111.*

PRONOUNCED BEFORE

THE EUPHEMIAN SOCIETY

OF

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With the hope of  
a more perfect

~~SECRET~~

On occasions like the present, it is customary to speak of the rise and fall of Empires—of the characters, the glory and stability of nations—of the laws and principles by which men have been governed in former times, or by which they ought to be controlled now and hereafter.

Greece and Rome never fail to be brought upon the tapis, and their laws, their literature, their poetry, their eloquence, their spirit of independence and their chivalry, afford ample field for the orator, either to approve or condemn. I do not propose, on this occasion, to be singular, or to depart from the beaten path. I too, call your attention to a kingdom; but it is not Greece or Rome, with all their eloquence and poetry and heroism, nor with all their oppression and bloodshed and cruelty.

I call your attention to a kingdom: but it is not the Empire in which we glory, stretching itself from Maine to Texas, and from the Atlantic to the great Pacific; it is a kingdom that ruleth over all; a kingdom which the God of Heaven hath set up, and which will soon stand forth in perfection and glory; a kingdom which will not decay and fall at the close of a few brief centuries, but is from everlasting to everlasting; an Empire which is not confined to a few hundred miles of territory, but will soon extend from sea to sea, and from the rivers to the ends of the earth.

The triumph of Christianity is a theme infinitely more important and interesting, than the worldly principles or policy for which any nation or kingdom has ever been distinguished. It is not a matter of the highest importance to us, whether the governments of Greece and Rome were Republics or Despotisms; whether they excelled in eloquence, in poetry, or in

conquests. It is not of the very last importance to the world, whether the Government, and the "peculiar institutions," in which we now glory, should succeed or fail; a better Government, with the blessing of Heaven, can be established any where on earth, than the one under which we now live, (though it is the best that the world has ever witnessed, except the Theocracy of the Jews;) but it is of infinite moment to us, and to all who may follow us, that the principles of eternal truth and righteousness, on which Christianity is based, should triumph over all the earth, and that mercy, and peace, and purity and love, and all the leading, as well as subordinate principles and features of true Christianity, should exert their hallowed and benignant influence in every palace and hamlet, and in every heart on this earth, so long the scene of war, of pollution, of malevolence, and of every evil passion and principle, that has reigned in man and over man, with such ruinous and rampant energy, for almost six thousand years.

It is pleasant to watch the rise and progress of Empires; to witness them springing from small beginnings, and gradually extending their jurisdictions on every side, by fair negotiation, or by honorable warfare; to observe the steady progress of civilization, of the arts and sciences, and to behold the wholesome influence of good laws and morals, and the blessed benignant influence of genuine revealed religion. If it be pleasant to contrast the small beginnings of a kingdom with its future progress, and its ultimate glory and grandeur, then how delightful to contrast the origin of that kingdom of which we now speak, with its subsequent advancement and its future unparalleled glory and greatness! What is its origin? Look at the history. The King and Head of this Empire, was born of a poor Virgin, in the little town of Bethlehem of Judea, and laid in a manger. For thirty years he led an obscure life, assisting no doubt, his reputed father, in the honest occupation of a carpenter; and after he entered on his public ministry, he was sorely tormented by the prince of darkness, and as he went about continually doing good, was despised and rejected of men, a man of sorrows and acquainted with grief, and as the end of his eventful life drew nigh, one of the little band of familiar friends whom he had collected around him, betrayed him to his malicious foes; another denied him with profanity, in presence of his enemies, and all forsook him and fled, and left him to the tender mercies of his wicked persecutors. They condemned him most unjustly, and in the absence of all evidence, as a blasphemer and a malefactor. They reviled, they buffeted, they spit upon him, they crowned him with thorns.

and clad him with the robes of mock royalty, gave him a reed for a sceptre, set him at naught with rough Roman soldiers, and after this most humiliating scene was acted out, they stripped him of his robe and crown, clothed him again with his own apparel, and led him away to Calvary, and there another scene was acted, on which the sun was not suffered to look—a scene of horror and of bloody cruelty. They drove the rugged spikes through his hands and feet—they drove the cruel spear to his heart as he hung upon the accursed tree—Earth and Hell wreaked their vengeance on him—the light of his Father’s countenance was withdrawn for a time, and amidst a world of sorrows and sufferings due to sinners of many generations, he yielded up the ghost, and died the painful, shameful and cursed death of the cross. From that cross he was borne by a friend and laid in the cold and cheerless grave. Oh, is this the Head of that Empire, which is to embrace all the earth within its confines! Is it this poor, sorrowful, reviled, crucified man, lying in the grave, that now wields the sceptre of universal rule, and is soon to bring all the world to bow and submit with humility and love to his will, and acknowledge him to be “King of Kings and Lord of Lords?” It is even so. The grave could not retain him. He burst the bars of death, he triumphed over the tomb, was exalted to Heaven, and seated on the throne of the Eternal, having all power in Heaven and in Earth given unto him. Instead of humiliation and sorrow and suffering, disqualifying him for receiving honor and power, and managing the affairs of a kingdom; these are the very considerations that induced his heavenly Father to place in his hands the reins of universal Empire. He made himself of no reputation—he took upon him the form of a servant—he humbled himself and became obedient to the death, even to the death of the cross—and *because* he did these things, because he submitted to indignities and death, *therefore*, says the inspired Paul, “God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus, every knee should bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.”

If we regard the humble birth, the afflicted life, and shameful death of Jesus, we will conclude at once that such a personage cannot possibly attain to universal dominion. And if we look at the slow progress that has been made in establishing his kingdom—that scarcely one fourth of the globe has been brought, in any good degree, under the influence of the

Christian religion, after it has struggled for eighteen hundred years for the ascendancy, we will pronounce its complete triumph to be altogether chimerical—the wild speculations of some dreaming enthusiast.

But we are apprised, by the sure word of prophecy, that notwithstanding the poverty and sorrow, and ignominious death of Jesus—notwithstanding the slow progress that has been made towards the universal triumph of his principles, and the firm establishment of his authority in every land—the day is not far distant, when the kingdoms of this world shall become his kingdom,—when the Kings and Queens and rulers of the Earth shall be constrained to submit to his jurisdiction, and shall become nursing fathers and nursing mothers to the Church, or be dashed together as the potsherds of the Earth, when his wrath is kindled but a little.

As the triumph of Christianity over all other religions, and over all authority and power on Earth, is an event among the most important that has ever happened on Earth, and perhaps in the universe, in its effects and results; and as it is an event most devoutly to be wished for; I shall present to your consideration some of those *means* and *agencies* by which the glorious victory is to be consummated—by which light, and love, and faith, and the whole navy of Christian graces, shall reign transcendant over darkness, and enmity, and infidelity, and the whole batch of human vices.

The *first* great instrument of effecting the triumph of Christianity, to which I call your attention is, the *diffusion of knowledge over all the world*.

The period when Christian principles shall reign triumphant is represented as a time of great peace and harmony. The Wolf and the Leopard, the Lion and the Asp, or those wild and ungovernable passions in men, which resemble the ferocious beasts of prey in their ruling disposition, or the deadly poison of the serpent, shall be subdued; “they shall not hurt nor destroy in all God’s holy mountain,” and the reason assigned for their subjugation is, “because the Earth shall be full of the knowledge of the Lord, as the water over the sea.”

The means employed for the diffusion of knowledge, are various; the first to which I allude, is the plain preaching of the Gospel, attended by the subduing and converting influences of the Holy Spirit.

Ah! say the enemies of Christ and his religion, if this is the agency by which Christianity is to gain the ascendancy, then the triumph of which you speak, will not be accomplished for ten thousand years to come! How long has this means been

employed already, and yet how little is effected? Great Britain, and these United States and a few other smaller provinces, are the only portions of the Globe that can be called Christian. The whole world besides, are Jews, or Pagans, or Papists, or Infidels, with a few true believers among these anti-christian nations. And in those countries that are in any degree entitled to the name of Christian, if the friends and enemies of true religion were divided and placed in opposing ranks, how small would be the number of those over whom the preaching of the Gospel, and the influence of the spirit have had their appropriate effect? And of this small number, how small is the band of those who are deeply and sincerely attached to the principles they profess?

How meagre the company that have imbibed the meek and lowly spirit of their Divine Master and walk without wavering in his footsteps? How then, it will be asked with exultation, can the preaching of the Gospel be a great means of converting and reforming the world, seeing so little has been accomplished, after having been proclaimed for so many centuries?

I admit that eighteen hundred years and more have passed away since the great instrument of renovating and redeeming this ruined world was resorted to, but I deny that the Gospel has been preached to any extent, in its purity and power, for half that length of years. For three or four centuries after the ascension of the Messiah, the Gospel was preached in a good degree in sincerity, exerting its appropriate influence over the hearts of multitudes, but after "the man of sin and son of perdition" had securely seated himself in the Temple of God, and exalted himself above all that is called God and is worshipped, the church fled to the wilderness and concealed herself, but few were found to teach and preach the truth, as it is in Jesus, and instead of proclaiming and hearing the glad tidings of salvation, men were employed in introducing and attending to a long list of superstitious, and impious, and cruel customs, such as counting beads, flourishing and kissing crucifixes, digging up and admiring the old bones of saints and sinners too, abstaining from meats and forbidding to marry, doing penance, arousing and arming all Europe, time after time, to fight for an empty grave at Jerusalem, burning and tormenting in the bloody Inquisition all the enemies of the Pope, and in a thousand ways wearing out the saints of the Most High.

In this way, instead of preaching the Gospel, the Christian or rather the anti-christian world, was employed for several hundred years, so that when the glorious reformation commenced with Luther and his compeers, darkness covered the

world, and gross darkness the people. But when the reformers began to proclaim in truth and faithfulness, the darkness began to be dispelled, Zion began to awake, and girt on her beautiful garments, to lengthen her cords and strengthen her stakes, and although she may yet meet with reverses from the same fatal enemy, yet the set time is approaching to favor her, and the preaching of the Gospel is to be one of the great instruments in conquering the foes of Zion's King.

In the success that attended the preaching of the Gospel during the first three centuries of the Christian era, we have an evidence of the power of moral suasion over the heart, when accompanied by divine grace; and in that success we have an earnest of what is yet to be accomplished by the same instrumentality.

The kingdom of which we speak, began to be founded and built up by a very small band of men. They were men of limited acquirements, except the Apostle Paul. They were men of no influence—they resorted to no trick or stratagem, or physical force, to promote the cause in which they had embarked. Their principal weapon was the mouth, uttering the principles of eternal truth, attended by divine power. To this may be added their holy example and the ability occasionally granted of working miracles. By these means, the principal of which, was the preaching of the Gospel, those obscure and humble individuals commenced the conquest of the world. They poured light divine upon all subjects connected with the eternal interests of men. They arrayed themselves in opposition to all the vicious customs of the world, and to all the evil and malignant propensities that had for ages reigned uncontrolled in the hearts of men.

They marched through scorn and contumely, through fire and their own blood to victory. They were burnt and hanged and stoned, and crucified, and tormented, in a thousand different ways, by their furious opposers. They were resisted by Jew and Gentile, by the learned and ignorant, and yet, in about three hundred years after the twelve poor fishermen began to preach the kingdom of Heaven, that kingdom had extended its benign influence over the whole Roman Empire.

In defiance of all opposition from all ranks of men—in direct contravention to all the deep-rooted prejudices and established customs of Jews and Gentiles, the humble, the unlearned and obscure followers of Christ, went forward with him at their head, conquering and to conquer, until at length the Christian religion became the established religion of the Great Empire—ascended the throne in the person of Constan-



tine the Great, and waved its banner over the palace of the Cæsars. If time would permit I might direct your attention to the success which is now attending Missionary efforts, by which it is clearly evinced, that the preaching of the Gospel, is a great instrument in the hand of God of communicating knowledge, of pulling down the strong holds of heathenism, and of establishing, under the most forbidding circumstances, the glorious kingdom of Heaven.

The second mean of imparting knowledge and of advancing the kingdom of the Mésiah, is the establishment of schools and colleges.

The facilities for communicating knowledge are numerous and are increasing. Since the spell has been broken by which the world has been held under the dominion of the "man of sin," light on almost every subject has been pouring in from various sources, and whether men intend it or not, Christianity is the centre to which every new ray of light will be made to converge. Every institution, and scheme and invention, for the promotion of knowledge, will be made subservient to the extension of the Redeemer's kingdom, and to the introduction of that glorious period, when "the knowledge of the Lord shall cover the earth as the waters cover the sea—when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold as the light of seven days." Mental or moral darkness and true Christianity, have not the least affinity for each other. It is impossible for Christianity to advance, as long as a moral and mental midnight sits brooding like an incubus over the nations of the Earth. And hence that notable period called the "dark ages," was the season when Christianity was at its lowest ebb. The prince of darkness sat upon his ebony throne, and his supple and servile vassals flew at his command, to extinguish every lamp and every light, and by this means, to subject all mankind, first to Popish, and then as a natural and necessary consequence, to Satanic control. In those dark ages, men were scarcely allowed to *think*, and indeed a vast majority were scarcely able to exert their mental powers to any purpose.

As to establishing institutions of learning, to prepare men for the ministry of reconciliation, or to enable them to investigate any and every subject, and communicate their discoveries to the world—such a course was almost, if not altogether out of the question. Poor Galileo was, toward the close of that dark period, "condemned and perished, simply for daring to invade the Romish darkness, by teaching that the earth is a sphere, turning on its own axis, and moving round the sun." And

Pope Zachary, about the beginning of that dark and dismal period, "pronounced his infallible ban against Virgil, a Bavarian Bishop, for presuming to teach the shocking heresy, that there are men living on the opposite side of the earth from us."\* So greatly was the immortal mind fettered and benighted, during the *dark ages*. But after the glorious reformation was fairly introduced by the intrepid Luther and others, many, very many institutions of learning have been established, and many plans adopted for the dissemination of useful knowledge. All over this land of freedom, institutions of learning have been established, and some of them have been long in successful operation. And now, on this day, and in this corner of the world, we have met to celebrate the first anniversary, or commencement of a New College, destined it is hoped, to take its stand either here, or at some other location, ere long, among similar institutions of the land—to send forth band after band of trained youth, to grace the halls of legislation, to promote the cause of literature, or to enter upon the great harvest field of God, the world—so overgrown with thorns and thistles, and by their assiduous and persevering labors, cause "the wilderness and solitary place to be glad for them, and the desert to rejoice and blossom as the rose."

This Institution is now in its infancy, and unless the blessing of Heaven rests upon it, it will die an infant. But if it be the will of Heaven that it should survive its infantile state, and grow up to a vigorous manhood, and advance to a green old age, the opposition of enemies, the lethargy and lukewarmness of pretended friends, cannot retard its progress, or completely paralyze its influence.

If it is destined to be a means of promoting the triumph of Christian principles, it will live and flourish when its founders and present supporters are cold in death.

We are not to despise the day of small things; we cannot see the end from the beginning, and therefore we cannot tell to what degree of eminence this Institution may yet reach, or how long its operations may yet continue. We *hope* it may reach an eminence equal or superior to that of the most favored institutions of the age. We *pray* that it may be in full and successful operation, either here or elsewhere, when the last trumpet shall announce, "the wreck of matter, and the crush of worlds."

But if this seminary should fail, others will survive, and from

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\* Brownlee's Letters on the Roman Catholic Controversy.

them, light and liberal principles will emanate, destroying in some degree, the kingdom of darkness, and hastening the joyful period of Heaven's hallowed sway.

A third means of disseminating knowledge, and thereby promoting the principles of Christianity, is the *Press*.

The Press has been greatly prostituted. It has long been the channel through which the most disgusting and pernicious principles and sentiments, have been conveyed to an approving, but corrupt race of beings. The myriads of worthless novels and stories, and the cantos and scraps of polluting poetry that have issued from the press, have exerted the most deleterious influence over the minds and morals of millions of unhappy mortals. The tracts and books of blasphemy and infidelity that have issued from the press, have carried poison and death all round our ruined world. The political press, by the base misrepresentations indulged in to support a party, and the unholy passions which it has often been the means of exciting, has frequently exerted a most unhappy and injurious influence over the human family. It is freely and painfully admitted, that the press has been and may be made instrumental in greatly retarding the interest and advancement of Christianity. But while this is acknowledged, all must admit that the press has been and can be made one of the great agents in communicating light to a benighted world, and in this way, advancing the benign principles of our holy religion.

It would require a great deal of time and labor, for a few men to transcribe one entire Bible, as the Scribes of old were in the habit of doing, while a few men at a press could, in a few months, supply every family in a whole region of country, with a copy of the entire scriptures.

A few men laboring at a press for a little worldly gain, who have no religion themselves, may, by publishing the scriptures and other religious books, be the means of greatly promoting the kingdom of Heaven. While they have no interest in that kingdom themselves, while they despise its holy principles, and condemn its holy laws, they may, by the press preach repentance and remission of sins to a large portion of the human family, and by one sweep of their machine, may extensively promote the very religion which they abhor. If then, the press can be made as it often is, so beneficial to religion, when conducted by those who have no other object in view than the acquisition of a little worldly pelf, what can, what will the religious press in every part of the world accomplish toward the triumph of Christianity, conducted as it is, by men of principle and prayer—men who desire to spend and be spent, in the

diffusion of Heavenly light, and in the promulgation of eternal truth?

The press is the grand auxiliary to the preaching of the Gospel in civilized lands, and the Missionary to heathen lands, feels that his influence must be limited, while he is destitute of this assistant teacher. While he preaches to those around him rally, his press will convey the same truths to them in a permanent form, and at the same time it will convey to those beyond the compass of his voice, in the far distant regions of heathenism, the glorious intelligence that the kingdom of Heaven is at hand, and that the living God, and not a dumb idol, is waiting to be gracious.

A *second* instrument of effecting the triumph of Christian principles, is the vast and important discoveries and improvements that have been made, and are still making, to facilitate and extend intercourse among the nations of the Earth. When Christ was in the world, he confined his labors and travels to the land of Palestine, and when he performed a voyage, it was on the sea of Galilee.

When Paul and the other Apostles commenced the promulgation of the Gospel, they travelled on *foot* through various countries, and when they put to sea, it was the Mediterranean, not daring to venture upon the Great Ocean, and visit distant lands in the rude vessels of that age, and without chart or compass. The facilities for holding intercourse among the different tribes of men, have greatly increased since the commencement of the Christian era. The mariner's compass has been discovered, by which the skilful mariner can sail with certainty, taking the shortest and best route to the place of destination. The power of steam has been discovered, and engines invented to control it, and by this power, iron ships, and the stoutest vessels are made to plough the stormy Ocean with astonishing rapidity, and almost undismayed. By the same steam power, the freighted cars are propelled or dragged along the iron road with sweeping velocity. By the discovery of this simple power, and the improvements that have been made to suit its purpose, the facilities for spreading the Gospel are greatly increased. Nations living far distant from each other, have latterly become neighbors. Scarce a half century has passed since a voyage to Europe was reckoned rather a serious undertaking, but now a trip to England, or France or Holland, is a mere pastime, a recreation from the toils and troubles of life. Tours round the world are becoming frequent; "many are running to and fro, and knowledge is increasing."

The purpose of God in enabling men to discover the mag-

netic needle, and the power of steam, was not merely to accelerate the friendly intercourse of nations, nor to enable men to accumulate wealth, and enjoy pleasure, but doubtless the great and ultimate design was, to expedite the Gospel message, and bring the whole world in a limited period, under the benignant influence of the Christian religion.

John, the beloved disciple, saw in vision, an Angel flying through the midst of Heaven, having the everlasting Gospel to preach to every nation, and kindred, and tongue and people. Angels do not preach, but the "ministry of reconciliation," is the angel here alluded to, and just before the fall of Babylon, the Missionaries of the cross are represented as moving with the swiftness of an angel, and carrying the everlasting Gospel to all kindreds and climes of the earth. And who can tell but such an improvement may be made in conducting Balloons, that this vision will yet be realized, and that the messengers of truth will yet be seen flying with angel speed, literally through the midst of Heaven, bearing the glad tidings to all nations: Is any thing too hard for God?

A *third*, and one of the principal means of securing the triumph of Christianity is the conversion of the Jews, and their restoration to the land of Palestine.

Whether the Jews will be converted to Christianity as a people, before their return to the holy land or after that event, I will not undertake to determine. Whether Christ will descend from Heaven and reign in person a thousand years in Palestine, or whether he will grant such an out-pouring of his spirit, and such a demonstration of his presence and power, as to convince all that he is King in Zion, I will not presume to affirm. It is difficult to determine these points satisfactorily. But that the Jews will be restored once more to the land of Palestine, and will embrace the Christian religion, and that these events, and their zeal in the cause of Christ, will be the great means in the hand of God, of securing the final triumph of Christian principles over all the world, appears to be too evident from the Bible, to admit of a cavil.

That the Jews will be restored again to Palestine, is evident from the prophecies contained in the scriptures touching this event. A very striking prophecy on this subject, was uttered by Moses, and is contained in the thirtieth chapter of Deuteronomy. The blessing and the curse were set before the Israelites. If they should choose the latter, which they did, they would be driven and scattered among all people, from one end of the Earth even unto the other,\* and when they would call

\* Deut. 28 : 64.

to mind the blessing and the curse among all the nations whither the Lord would scatter them, and should repent and obey the divine injunctions; then, says the prophet, “the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.” The Prophet, more minute, declares, that if any of the Israelites should be driven to the outmost parts of Heaven, from thence the Lord would gather them, and fetch them, and bring them into the land which their father should possess, and cause them to inherit it.† This prediction has never been entirely, if in any degree, fulfilled. It met perhaps with a partial accomplishment, when the two tribes, Judah and Benjamin returned from their captivity in Chaldea. But Moses was not prophesying to two tribes, but to the twelve tribes of Israel. He does not say that a *few* were to be led captive to *one* nation and restored again—the prediction is, that they were *all* to be scattered among *all* nations under Heaven, and the promise is that they should be gathered and restored to the land which their fathers possessed:

This prophesy has never been fulfilled, but as God is true, it will yet be accomplished. At the appointed hour, the tribes of Israel will be seen returning from their long captivity to Zion; “the city of their solemnities.”

Those who reject the idea of Israel’s restoration to the promised land, attempt to give a spiritual interpretation to all the predictions relating to that subject. But what spiritual construction can be placed on this prediction of Moses. It is impossible, I contend, to give it a spiritual meaning, which would not involve absurdity and nonsense.

From the multitude of prophecies contained in the scriptures, relative to the return of the Jews to the promised land; I shall present only two in addition to the foregoing, for the purpose of shewing that by their return to their own land, we are not to understand their former deliverance from captivity in Babylon, nor their introduction into the Christian church, as some maintain, but their literal return to the “mountains of Israel.” The prophecies alluded to, are contained in the thirty-seventh chapter of Ezekiel. Here by the vision of the dry bones, and the union of two sticks in the hand of the prophet, the last hope of Israel is prefigured. The *dry bones* in the valley, represent the *whole house* of Israel, and not a part; and the prediction is, that they should be raised again from their dry and dead condition, and be restored, not to the Christian church, from which they had never been scattered, but to

† 30 : 3–5.

the *land of Israel*. The prophet is again directed in the same chapter, to take two sticks, one to represent Judah and Benjamin, and the other to represent Ephraim, or the ten last tribes. These sticks joined together in the prophets hand, are to be presented to the children of his people, and he is commanded to say—"thus saith the Lord God, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all." This prophecy was not fulfilled when the captives returned from Babylon, because *all* Israel were not restored at that time to Palestine and united under one king, and this restoration and union has never been effected since that time. The prophecy cannot be fulfilled by the Jews being converted to Christianity in the countries where they now live, and being united with all Christians, under Christ their king; because the union is to take place on the "mountains of Israel," and toward the close of the chapter, God says: "they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt." Now there is nothing in the Christian church that can by spiritualizing, or by allegorizing, be made to signify the "mountains of Israel," or the land that God gave to Jacob his servant, in which the Jews of old had resided." This prophecy then, has never met with its fulfilment, and never can, until the whole house of Israel are restored to Palestine, and united under one Ruler. It is supposed by those who are opposed to the doctrine of the literal restoration of the Jews, that the ten tribes which were carried into captivity by Salmonezer, are entirely extinct, and therefore they cannot be restored *literally* to Palestine. How then can they be restored to divine favor *spiritually*? If they are entirely extinct, they cannot be joined to the two tribes in any sense whatever, and consequently this plain prediction must fail of its accomplishment. But this is impossible; it must be fulfilled. We conclude, therefore, that the ten tribes are still in existence, and they will be forthcoming, as the set time to favor Zion approaches.

The predictions that are contained in the scriptures, respecting the re-building and the re-inhabiting of Jerusalem, afford additional strong proof that the Jews will be restored to their own land, shall build again the Holy City, and shall dwell therein in safety. The prophet Zachariah, predicts that "Jerusalem shall be inhabited again in her own place, even in Jerusalem." He says again, that "men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall

be safely inhabited." It must be evident to every reflecting mind, that these predictions remain to be fulfilled, and literally, not spiritually fulfilled.

Besides these prophetic declarations, there are other considerations that afford subsidiary, if not positive evidence, of the return of the Jews to the land of promise.

They have not yet possessed *all* the land promised to the Patriarchs; they have been preserved a separate people, for some such purpose; they have always expected to return. They are ready at a moments warning almost, to leave their present habitations and betake themselves to Palestine.

The way is now preparing rapidly for their return. The Great River Euphrates, or the Turkish Empire, is now drying up, that "the way of the kings of the East may be prepared." And at the present time, there is a strong and growing interest taken in every thing that relates to the Jews. Fifty years ago, and the Jew almost universally, was looked upon with pity, or apathy or contempt; no man cared for his soul. But from recent demonstrations in favor of this peculiar people, it is evident that the period is approximating, when the "men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

From what has been said, and from what might be advanced on this subject, we look upon the return of the whole nation of the Jews to Palestine, as an event capable of the clearest demonstration. But how, it may be enquired, is their restoration to aid in effecting the triumph of Christian principles? Oh, their return to Palestine, and their conversion to Christianity, will exert an influence upon the world and upon the Christian church, inconceivably great and glorious! It will be like a resurrection from the dead, upon multitudes in this cold and calculating world. For, says Paul, "if the casting away of them be the reconciling of the world, what shall the receiving of them be, *but life from the dead?*"

The lifeless Gentile church will be aroused from her slumbers; new life will be imparted to her members, and that coldness, and cupidity and uncharitableness, so lamentably prevalent, will give place to brotherly love, and love to God, and to a supreme desire to exalt the Redeemer's name, and make his praise glorious. But it will be said perhaps, would not the effect be the same if the Jews were converted to Christianity; and remain still in the countries they now inhabit? By no means. A goodly number of that people have recently been converted in various places, to the Christian faith, but has the



effect been in any degree like life from the dead, upon the minds of those who have heard of their conversion?

Should they be converted to the Christian faith, and remain in their present habitations, they would connect themselves with the different religious sects around them, they would become Methodists, Baptists, Presbyterians or Episcopalians, and instead of the prevailing uncharitableness and sectional jealousies being diminished by their conversion, these evils would only be increased. If however, they are restored to the promised land, and converted to Christ, they will become the *model* Church, and all sects and denominations will become assimilated to that church, and eventually blended with her, so that there will be "one fold, and one shepherd, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all."

Although the simple fact of Israel's restoration and conversion, will exert a salutary and an extensive influence in favor of Christianity, yet this will be trifling compared with the effect that will be produced by their indefatigable labors in the cause of their Messiah. "Mount Zion, built again in her own place, beautiful for situation, the joy of the whole Earth," will be the grand capitol of that glorious kingdom, whose limits are to be co-extensive with the Earth. From that centre of influence, that "city of Truth," of piety and learning, multitudes of Missionaries will be sent, to carry the tidings of salvation to every clime under Heaven. "I will send them saith God, to the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javon, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."\* Tarshish, Pul and Lud, Tubal and Javon, are in opposite directions from Jerusalem, North, South, East and West, and the meaning doubtless, is, that the Jews will be sent as Missionaries from Jerusalem to all parts of the world, and surely no people can be better calculated to act as Missionaries than they will be, when converted, for they have been scattered among all nations, and are perfectly acquainted with the customs and languages of all the world, so that if all the tribes of men could meet at Jerusalem after the conversion of the Jews, they might hear from them, every man in his own language, the wonderful works of God, without a miracle of cloven tongues, as on the day of Pentecost.

What an effect will it have upon the world and the Christian Church, when it is known that companies of Missionaries, all

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\* Isaiah 66: 19.

zealous as Paul, are continually pouring forth from the Holy City, and carrying the Gospel of Peace to the distant nations? It will be as *life from the dead*. Their zeal as Missionaries, and their liberality in furnishing the means to extend the Redeemer's Kingdom, will put the torpidity and penuriousness of Gentile Christians to the blush, will arouse them to life and holy emulation, and by the combined influence of Jews and Gentiles, attended by the omnipotent grace of God, and the judgments of Heaven, all opposition to Christianity will terminate, and the glorious Millenium, the Holy Sabbath of a thousand years, will be fully introduced.

A *fourth* great agency in effecting the triumph of Christianity are, *the judgments of Almighty God*.

On this point I shall dwell. I do not pretend to say dogmatically, what will be the precise character of the judgments hereafter to be inflicted on men, to cut them off for their iniquities, or to cause them to bow the knee and the heart to the King of Kings.

The book of Revelation speaks of the battle of Armageddon, of voices, and thunders, and lightnings and a great earthquake, of the cup of the wine of the fierceness of God's wrath, of a terrible hail, of the utter destruction and desolation of Babylon or Popery, of the Son of God ruling the nations with a rod of iron, and treading the wine press, of the fierceness and wrath of Almighty God; of an angel standing in the sun and calling upon the fowls of Heaven to come to the supper of the great God. that they might eat the flesh of Kings, and of Captains, and of mighty men. These figures and expressions all indicate that the most terrible judgments, the most awful calamities, are yet to be inflicted on the nations and tribes of men.

By these plagues, the enemies of God will be completely and universally destroyed. The Beast and the false Prophet, will be cast alive into a lake of fire, burning with brimstone, and their followers and devotees, utterly destroyed or converted to the Christian faith.

Then follows the glorious and long-looked for Millenium—then begins, in all its glory, the reign of peace, of purity and truth. Oh then, this Earth, for six thousand years the scene of toil, and sorrow and vice, will enjoy a thousand years of Sabbath. Infidelity and profanity shall be abhorred, and give place to faith and Godly fear. Injustice and tyranny, whether in kingdoms or communities, or households—hatred, variance, malevolence, drunkenness, debauchery, murder, insubordination to rightful authority, and the whole catalogue of vices and villainies, will cease to be known and practised, and in their stead,

the hallowed principles of justice, and mercy, and love, sobriety, chastity and submission to parental and governmental rule, shall prevail over all the Earth. Nothing shall mar the peace and prosperity of Messiah's triumphant reign; no power shall shake or endanger the stability of his throne; all kings shall fall down before him: all nations shall serve him. Then the whole Earth will resound with the high praises of Zion's glorious king—then will be heard literally, what the Apostle heard in vision, "as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, singing: Alleluia, for the Lord God Omnipotent reigneth."

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